Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

MAY 16, 1960

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"Christ and the Rich Young Ruler"

By Hofmann

"If you have many possessions, make your gift from them in proportion; if few, do not be afraid to give according to the little you have."

Tobit 4:8 *Apocrypha*

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

The Life of a Steward

Man is a steward. This applies to all he is and all he "possesses."

He is the recipient of priceless and precious gifts. He has great wealth even though he may control little or none of this world's material goods. Life and its worth can never be measured by acres of land or columns of figures in a bank account.

Life's lasting values of real worth are the gifts of God. Man is the creative work of God. His life, soul or spirit, faith, right to choose, natural abilities, and the mercy, forgiveness and grace which have so generously been extended to him are all priceless gifts of God. Man therefore becomes a **"trustee,"** a **"steward,"** a **"caretaker"** of his life and the accompanying gifts.

A Partnership

The nature of these gifts places the living of one's life in the category of "big business." It is of far too great proportions for any person to undertake it as an individual enterprise. It calls for the forming of a partnership.

The Nature of the Partnership

Since "it is not in man to direct his steps," he needs partnership with higher wisdom and greater resources. The source of guidance is also the source of the gifts. The creative ingenuity of God brought forth man and bestowed upon him these timeless and measureless treasures. He alone understands fully the nature, value and potential of the gifts He has given to man. Only as man is a child of God and co-worker with God can he realize something of his full potential. Only then can he perform as a worthy and faithful steward.

Fellow Stewards

All others of God's family are also recipients of like gifts, and are "stockholders" together. All are part of a common partnership. All are indebted to God and to each other. All are inseparably bound together in one Body and "members one of another." All share together the love, forgiveness, mercy and grace of God. To these Jesus said, "A new commandment I give unto you that ye love one another." All find a key word in "inter-dependence." All are **stewards of the manifold grace of God."**

Material Values

A high concept of life in its totality brings a new relationship to material goods. Their use will then be determined in their proper relationship to life's higher values.

Business practices and the use of money can never be separated from the real business of living.

Investments will be made in values considered of greatest importance—and worth. Money can never be considered or spent selfishly. It will never be an end in itself, but rather a means to noble and permanent ends or objectives.

This will cause all within the family of God to invest largely and freely in kingdom causes. Such investments will include self, time, love, prayer, energy, intellect, and material worth. The goal is **faithful stewardship.**

Days of Discovery and **Friendly Things To Do**—Packets of service project suggestions for June-September. Intended for use by parents, teachers, and camp leaders in planning programs for children. The packets include songs, games, stories, dramatizations and worship resources. 25 cents per packet.

* * *

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American Friends Service Committee
20 South 12th Street
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On the Cover

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Editorials . . .

Twigs Of Green

The success of a movement depends on the clarity of its message and mission. Some movements remain mediocre because the constituency cannot articulate its reason for being. Other movements fail because of inadequate organizing efficiency to promote their message. The message, too, can lose its depth and enthusiastic ring in the members of the movement. A mission must have a concern for a message and a message needs to be missionary to be effective.

The forthcoming summer sessions of the Five Years Meeting have brought "a sound of the going in the tops of the mulberry trees." There seems to be an awakening among Friends over our message and mission. There are some new efforts at "conversation." There is a full-fledged evaluation of the efficiency of the organization as an organism. New leadership is being sought as part of the message and mission. We may again find ourselves caught up in a most significant movement.

The righteous are described in Psalms 92 in the King James Version as "fat and flourishing." The Revised Standard Version translates the same phrase as "full of sap and green." Which is it with the Five Years Meeting—"fat and flourishing" or "full of sap and green"?

The awakening interest in the message and mission of Friends takes me back to the story of Noah in the ark. The dove was sent out in the morning and returned in the evening with a freshly plucked olive leaf. The "twig of green" was the sign that the waters had subsided. For Noah it was a sign of God's loyal and continued favor.

Our message has some "twigs of green" to which we should be witnessing with evangelical zeal. Ours is part of the church universal. Yet each denomination in its own way of working brings to the whole a variety of interests and methods which enhances the whole. As we are true to the message and mission of the church universal, we must also be true to our own significant and distinctive "twigs of green."

I believe we have some unique "twigs of green" that can only enrich the whole if we are true to them. They have been oft-stated in varying ways. For me, my Quaker "twigs" are these:

1) To make experience, Christian experience, with all its emphasis on the sacredness of persons, our ground of faith rather than a set of doctrines, dogmas, or creeds.
2) To **dare to trust** the Spirit of God in a person rather than give mere intellectual assent to the Spirit as an idea or concept.
3) To meet persons on the level of their need rather than on the basis of standards, which means that we are creative in method rather than dogmatic.
4) To believe in the universal ministry as common **to** all and **for** all in such a way as to make religion and life inseparable, rather than limit ministry to clergy and a few busy laymen.
5) To make the prophetic witness of Quakerism a religion of depth rather than activism.
6) To be a "frontier" religion, finding new ways in evangelism and ministry, maintaining sufficient fluidity to go where there is need, rather than purporting to be a tradition-directed religion working to maintain its own life.

—David Castle

The writer has been minister of Whitewater Meeting (First Friends) of Richmond, Ind., since 1953. *A native of Ridgefarm, Ill., he studied at the University of Illinois and was graduated from Wooster College. He has studied at the Washington School of Psychiatry and in* 1953 *was graduated from Yale Divinity School.*

Coexistence is Not Enough

Sometimes light on a world situation is found by reducing it, in imagination, to community size, the near-neighbors pattern. We do not, indeed cannot, require our near neighbors to meet certain standards, religious, political or even moral. So long as they are within the law or do not molest us we continue to exist with them. Certainly we do not hold some history of past behavior against them. We are more concerned about the present and the future of their lives as they are related to us. The minimum of this community life is coexistence.

The question of what kind of neighbors we have is only half of the problem. The other half is what kind of neighbors we are going to be. In many small ways we penetrate the neighborhood despite whatever differences there may be. We may do it in such a way as to call out the best in ourselves and the best in our neighbors. In slight ways hardly noticed each of us may be changed for better or worse, depending upon the quality of life which we share. This attitude toward community responsibilities is well known and accepted. We know that existing side by side is not enough. Neighborliness is important in a neighborhood. Preventing or releasing the currents of neighborliness determines whether a neighborhood shall become a community.

A Radical Choice

This principle of social life and law is not essentially different from the world neighborhood. On that level also we have neighbors, and we know well the varied standards of religion, politics and morals that characterize that neighborhood. On the local level, police may be called if bad behavior gets out of hand, but even that is at best a stop-gap to a deeper spiritual solution. On the world level there are no "police" to call. We are faced with playing the role of police ourselves, which means war—or moving to some form of neighborliness that opens the channels for improvement. One of these channels is world organization, as represented in the United Nations.

Our world neighbors are there, in our neighborhood, and we do exist together, but coexistence is not enough. We must find ways by which contacts can be made and the processes of community building can be started. Political and economic isolation is not the answer, for isolation means insulation and insulation means attitudes of suspicion, fear and enmity; and, when the neighbor nations are of relative size, it means rivalry all along the line of their policies. Whether on the world or local level, rival "blocs" of near-equal size are especially dangerous, as our present day metropolitan areas give evidence in cultural and racial gang wars.

What then? Is there any other safer course than to accept the facts of our world neighborhood, and open the channels of intercourse by which rivalry and possible war is less of a hazard?

An Unrealistic Position

Specifically our relation to Red China is now a major question. There seems to be evidence that some men in high positions of our government realize that our policy toward China must change, but the atmosphere in the U.S.A. makes open statements politically hazardous. Our policy of assuming that by withholding recognition and not seating them in the United Nations the Red regime will collapse now seems unrealistic. That Communism is a major evil in our world is true, but that we can resolve the problem by isolating and insulating it is unreal. No doubt there are real "faultlines" running under the Communist pattern of life, but that we may speed an inevitable earthquake by our present policies of outlawing a communist country from international society is surely unrealistic.

China, unlike the present Russia, is now in a kind of "evangelical" phase of her great experiment. Her communes go beyond the Russian pattern. This wave of excitement over her new ideology will doubtless change. If so it will come by the sheer test of workableness, and this will take time. We cannot do otherwise than wait it out and let the forces inherent in Chinese culture and in human psychology work it out. But by no means is complete isolation of China the answer to our responsibility. We can now start, not with "recognition" which seems yet somewhat remote as a possibility, but with a new stance in our foreign policy—a position of readiness to negotiate for better relations.

There could be more communication in student exchange, in the mutual admission of correspondents, in summit relations on questions of disarmament. This need not "beg the question" of formal recognition or seating in the United Nations, but would set the conditions for thinking and evolving such major steps as would appear possible.

What the World Sees

As for admission to the United Nations, could it be effected under the present charter restrictions whereby both Chinas, Mainland and Formosa, cannot be seated in the Security Council and whereby the Nationalist government could veto her own expulsion? A new convention of the nations, changing the present charter, might open the way for universal membership, but in the meantime other courses of action are available. A vote for admission of the Peiping government by the United Nations would at least set the record and could ease tensions in a fearfully and frighteningly-divided world.

There are certainly grounds for excluding Red China, by interpretation of the Charter, on the moral grounds of its not being a "peace loving" nation. Are all present members of the U.N. peace loving? But the question of survival of our civilization and of the people who constitute it is a major moral principle. If by our demands of "moral" preparedness for membership in the U.N. we set the stage for annihilation in an atomic holocaust, we have not seen a deeper meaning of moral principle in world affairs. But nearer still for our available answers is the moral principle of understanding, of redeeming a bad and worsening situation by the only true way, of sharing our best in the world neighborhood. We should hasten to open the way for that!

—Errol T. Elliott

Query of the London Yearly Meeting, 1931:

Is your manner of life worthy of your calling as a follower of Jesus Christ, and are you watchful against accepting any lower standard of conduct? Are you on your guard against love of ease and self indulgence? Do any of your outward concerns unduly absorb your time and energy to the hindrance of your growth in grace and your service for God?

Pico Rivera Friends Meet a Challenge Among Persons of Mexican Ancestry

On last November 8th, Pico Rivera Friends of Whittier, California, dedicated their new meetinghouse. This was a time of rejoicing when other Friends joined with them. The dedication prayer was given by Keith Sarver, Yearly Meeting Superintendent. R. Ernest Lamb, president of the Board of Missions of California Yearly Meeting, read the scripture, and Harold Walker, pastor of Whittier First Friends, brought the timely message on the subject, "Let's Move the Church."

During the time of building the people of the congregation were mindful of Psalms 127:1, "Except the Lord build the house, they labor in vain that build it." Their prayer desire was that the Lord would build a true church in Christ, not just a building. The relocation was made necessary by the construction of a new freeway which required their church property.

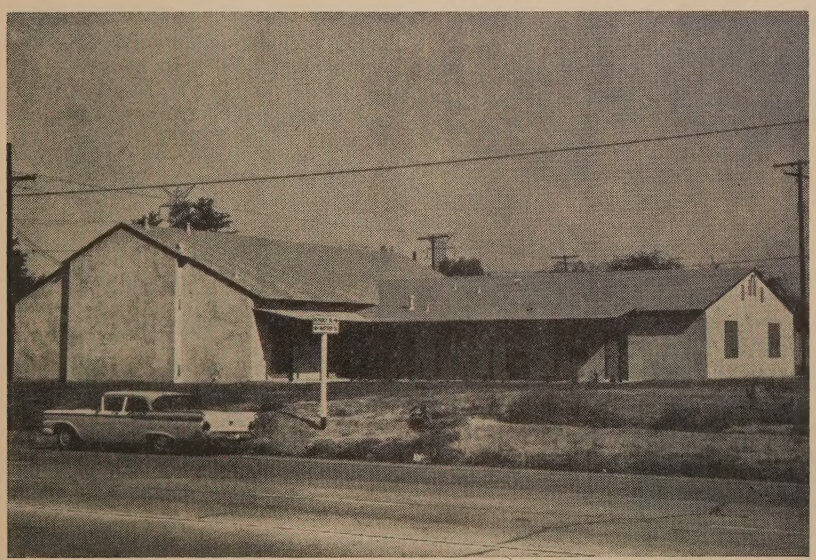
The new building is located in the heart of an almost-unchurched residential area, and already there has been a substantial increase in attendance and potential membership.

Formerly this meeting was known as the West Whittier Congregation of First Friends Church, Whittier. It represents many years of missionary work among people of Mexican ancestry in this area. These Friends look forward to becoming completely self-supporting and having an established monthly meeting in the near future.

Deepening the Spiritual Life

There is a plan to make this possible. The Sunday School, Ministry and Counsel, Finance Committee, United Society of Friends Women, Quaker Men, and the Christian Endeavor groups have all set up goals which they are determined to see accomplished within two or three years. These goals were presented to the business meeting and the goals of the entire church were then formulated. Among these concerns were increased visitation, deepening of spiritual life in all, revamping of prayer meeting to make it a more vital experience with special emphasis on prayer, deepened concern to bring fringe people into active fellowship, an increased emphasis upon Christian stewardship toward the goals of complete support, and an increase in Sunday School attendance.

The Pico Rivera Friends Church hopes to do more in this community than just open the church doors for the people to come in.



Pico Rivera Friends Church
(Formerly West Whittier, Calif.)

The United Society of Friends Women's group was set off from Whittier Friends in a lovely and impressive service. Esther Nelson, U.S.F.W. president, told of our past association together, and turned us over to Margaret Chesley, Yearly Meeting president. She accepted us as a society, then held a short dedication service for officers and chairmen. We were privileged to have Ruth Castle, National U.S.F.W. president, with us to give an inspirational talk. Surely it was a blessed time.

Meeting A Variety of Needs

The present attendance runs between 95 and 130, with a membership of 41. This includes a large number of children. Services are conducted largely in English, with provision for the few who do not understand it. During the meeting for worship, a primary and junior church are held separately. Two youth groups meet, one on Sunday evening and the other on Monday night. Every Thursday a women's sewing group gathers at the church.

While all this seems very encouraging, yet it is almost nothing when one looks around and sees the unchurched people among those of Mexican descent. One feels ashamed that we don't have dozens of such churches, or churches bringing these people into our meetings.

Then when one considers the unlimited possibilities among other dark-skinned groups of various races in the United States, one wonders what has happened to the Quaker concept that all men are of equal importance to God. In this country, Quakerism apparently reaches only those of very light skin. Don't we need to searchingly ask ourselves as Friends, why this is so?

—Herbert and Agnes Lund, pastors.

Resistance to tyrants is obedience to God.

—Thomas Jefferson

Trifles make perfection, and perfection is no trifle.

—Michelangelo

Five Years at Friends Secondary School, Kenya

By Allan Bradley, Headmaster

One of the four dormitories of the Kamusinga Secondary School, where 240 boarding students are accommodated.

The last five years have neatly encompassed the formative stage of the Friends Secondary School, materially, educationally and morally—and of course, the story still goes on.

In August, 1955, on my first visit to Nairobi, before reaching Kaimosi, I went to see the architect who had been commissioned to design the school. "Ah!" he said, "So glad to see you. Now what, precisely, is it that you want me to design?" In May, 1959, the last of the planned buildings were occupied.

In December, 1955, the boys then in Form II at the Boys School at Kaimosi took the examination which in those days marked the half-way stage in the Secondary School course, as a result of which a minority of them were able to proceed to Form III—in other schools. In February, 1957 the school was moved to its present site at Kamusinga. In 1959 it sent out its second batch of Form IV leavers, or graduates, if you like —53 boys who had completed the full four-year course. Numbers have risen from 100 to 240, and the staff, six in 1955, now numbers 11.

There is in the school a good spirit which can stand up to the sunshine and storms of life. But it would be a bold and probably foolish man who would attempt to give statistics. Considerable numbers of boys have joined Friends, for instance — but just how much this means may not be known for ten years, probably, and then only to the discerning eye as it looks around East Africa Yearly Meeting. The present signs are encouraging and I have considerable confidence in the future; but time alone will test and testify to the work of today.

Daily life at Kamusinga now conforms to a pretty regular pattern. The boys rise at 6:30, just before sunrise, tidy their dormitories and classrooms and go to their simple breakfast of maize-meal porridge. Before school assembly at eight o'clock, a number will have done some laundry, which is now spread out or hung up to dry in the morning sunshine. Simple devotions consisting of a hymn, a reading and prayer unite us all, and are followed by a morning of six 40-minute periods with two short breaks.

Wednesday and Saturday afternoons are half-holidays, but on other days we assemble also at 2:15, after a fairly hearty lunch. This is the time for notices of all kinds. Then we have two 40-minute lessons. After a cup of tea about four, there is time for games and other activities until 5:30 when boys like to have a shower before supper —which is another square meal. Study, called "prep," goes on from 7:30 to 9:00, when the school assembles for bed-time devotions. Lights are out at 9:30, though the generator stays on till 10:00, after which the staff have to use candle light or kerosene lamps if they are not ready to retire.

On Wednesday morning, instead of assembly and first lesson, we have nearly an hour available for a meeting for worship, which we hold in the open air. We have hymns, reading, ministry, vocal prayer and quiet worship. Occasionally we have a visitor, and encourage questions. I well remember one hot morning when the boys cross-examined Douglas Steere about a sermon he had just delivered!

On Sundays the boys have Bible study before meeting, which is at ten o'clock, and includes a sermon by one of the staff or a visitor, or perhaps by one of the students. Between tea and supper there are classes on Friends' membership for both First and Second Book membership. In the evening after supper we have further worship which often takes the form, mainly, of hymn singing, but may include readings, music, talks and question and answer, as seems right.

The curriculum is frankly academic, designed to meet the requirements of the examination for the Cambridge School Certificate, for which the boys are preparing in order to qualify for their college entrance or for the kinds of posts which they will be required to fill.

Extra-curricular activities are far more developed than they were five years ago. Survivals are the Debating Society, the Choir, the Scouts and the Fishermen's Club, which is an organization for Bible study, worship and Christian fellowship.

Newer organizations are a Music Club, an Arts and Crafts Group, and a Young Farmers' Club, which enables many boys to earn money for their fees by selling to the School the produce they raise on individual plots.

(*To be concluded in a second article*).

Foundation Encourages School of Religion

Lilly Endowment, Inc., has awarded a two-year grant of $60,000.00 for the expansion of Earlham's religion program leading to the establishment of the Earlham School of Religion in 1962, as recently announced by Earlham's President, Landrum Bolling.

"It is hoped that Quaker meetings will contribute an equal amount of money during this initial phase," Mr. Harold Duling has said, speaking on behalf of the Board of Directors of Lilly Endowment, Inc. "Although the Endowment did not specifically establish a matching requirement in making its decision, it is our definite hope that individual Quakers and meetings would come forward with strong indications of support in response to this expression of confidence," he added.

Plans for the first Quaker seminary — approved by the Earlham College Board of Trustees last February—call for a 2-year preliminary graduate and extension program during which students may earn the degree of Master of Arts in religion. If this program proves successful, a full-fledged School of Religion with a 3-year course of study for the Bachelor of Divinity degree will then be established in the fall of 1962.

"The Lilly funds will be used primarily to cover the cost of faculty salaries and administration; while Quaker funds will be earmarked primarily for acquiring a suitable library collection and for scholarships," according to Wilmer Cooper, Administrative Secretary for the School of Religion.

Two faculty appointments have been previously announced by The American Friend. Dr. Alexander C. Purdy, retiring Dean and Professor of New Testament at Hartford Theological Seminary, joins the Earlham staff in September as Visiting Professor of Religion. Dr. Arthur O. Roberts, Professor of Religion and Philosophy at George Fox College, Newberg, Ore., will be a visiting professor for the 1960 summer session.

Religious News Service photo

No more will Dr. Toyohiko Kagawa preach to Japan and the world his message of social justice achieved through applying Christ's teachings. He died suddenly on April 23 at his home in Tokyo at the age of 71. Well-known in the United States, he had last been here in late 1950, at which time some Friends met him. He organized hundreds of churches, helped organize and lead Japan's labor and cooperative movements, was author of nearly 100 books, among them the beloved poems "Songs from the Slums." He is deserving of the appellation, "a modern Christian saint." Here he is seated with young boys in front of the Matsuzawa Church, Tokyo, of which he was pastor.

Three Workshops Just Announced for Five Years Meeting

The July 14-21 sessions of the Five Years Meeting will be distinguished by the rich opportunities for leaders to study their work. Three striking examples are found in the unusual workshops and their leaders, just recently announced:

Training for Christian Leadership: By the new Board on Training for Christian Vocations

Friday—**Philosophy of Friends Ministry,** Elton Trueblood

Saturday—**Discovering and Encouraging Leadership,** Seth Hinshaw

Monday—**Preparation for the Ministry,** Russell Branson

Tuesday—**In-Service Training,** Wilmer Cooper

Wednesday—**Opening Up Opportunities for Service,** David Henley, Thomas Mullen, Norval Webb

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Outreach through Evangelism and Extension: By the reorganized Board on Evangelism and Church Extension

Friday—**The Challenge of our Shifting Population,** Edward Linton

Saturday—**The Challenge of the Non-Resident Member,** Moses Bailey

Monday—**Growth in Existing Meetings,** James Ellis, Jr.

Tuesday—**Church Extension,** Paul Hadley

Wednesday—**Evangelism in the Local Meetings,** Joseph Watkins

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Basic Christian Beliefs: By Wilmer Cooper and Charles Thomas, at the request of the Program Committee

Friday—**George Fox,** Arthur Roberts
Saturday—**Robert Barclay,** Elton Trueblood
Monday—**John Woolman,** Lewis Benson
Tuesday—**Joseph John Gurney,** Charles Thomas
Wednesday—**Rufus M. Jones,** Wilmer Cooper

Other workshops for local meeting leaders will consider: "Vitality of the Local Meeting," "Monthly and Quarterly Meetings," and "Children's Work." "Music in the Friends Meeting for Worship" will offer still another unusual opportunity for special leaders and workers.

Literature in Review

Confronting Christ, by Elton Trueblood, Harper & Bros., $3.00.

Upon completion of **Confronting Christ** by Elton Trueblood, the reader will have done two things. He will have read the Gospel of Mark in its entirety, and will have considered a careful exposition of every incident and teaching in the life of Christ which that "basic gospel" records.

In these meditations Elton Trueblood has a profound purpose: to bring the reader into a living relationship with the living Christ. Thus, **Confronting Christ** is about a life, rather than a book of the Bible. Mark is chosen because it is the earliest Gospel, the book of an editor who had the single purpose of proclaiming "the gospel of Jesus Christ, the Son of God." (1: 1)

Elton Trueblood helps the reader meditate on Christ by offering him sound exegesis of the scripture, insight into the historical circumstances of particular incidents, logical explanation of hazy facts, and, of course, the Trueblood trademark of clear and direct language. The form of the book is simple. It is divided into sixty short sections, each consisting of a Revised Standard Version text and a short but illuminating commentary on that text.

The keynote for this latest book is taken from the **Imitation of Christ** by Thomas a Kempis: "Let our foremost resolve be to meditate upon the life of Jesus Christ." This book will help us adhere to that resolution, for it will help us "confront Christ"—the real Christ who made real decisions and performed real acts that affected real people.

—Tom Mullen

"I Have Called You Friends," Francis C. Anscombe, Christopher Publishing House, $5.00.

The author presents an unknown chapter of North Carolina history. William Edmundson came in 1672 to hold, near Hertford, the first religious service on record. George Fox arrived several months later, and a great religious awakening occurred—he "lighted a fire which has not since gone out." Quakerism was the dominant religious life in the colony for some 40 years, before opposition to it mounted, when Quakers were ostrasized, lost their original evangelical fervor and retreated into "otherworldliness."

Francis Anscombe traces the growth of Quaker settlements in today's counties of Guilford and Forsyth; Friends' manner of living; their great treks to first the Piedmont and then later, the Middle West, to be free from slavery. How the Society freed itself from the ownership of slaves is a fascinating story.

Friends' contribution to education is shown as important to the restoration of the state. Every Meeting in North Carolina Yearly Meeting is examined, and the book contains numerous curious narratives and original drawings. This handsome book is exceptionally-well arranged. Its contents can be readily used by study groups.

—Victor Murchison

Pastor Niemoeller, by Dietmar Schmidt. Doubleday, $3.95.

The story of Pastor Niemoeller is the story of an independent man—the center of controversy and the object of both praise and censure. A hero of the resistance against Hitler, suffering eight years of imprisonment, this former U-boat commander in World War I has emerged as one of the great Christian leaders of our time, crusading for peace as vigorously today as he once led the opposition of churches to the Nazis.

Unfortunately the story as told by Dietmar Schmidt tends too often to be a glorification of Niemoeller, a defense of him against his critics. Too full of details, the book sometimes loses the message in a mass of information that has little meaning to those unfamiliar with the German scene. But the biography is still a thrilling account of heroic resistance to tyranny and of earnest search for the Christian path to peace in a divided world—a message complacent Americans would do well to read with respect.

—Cecil E. Hinshaw

SLOW JOURNEY

Man can
Work miracles
With hand and brain. How slow
His journey to the citadel
Of soul!

—Lucia Trent

WORD TO THE WIND

Wind, do not bend the willow twig.
It has not harmed the neighboring trees.
Force man who dances a lethal jig
Upon repentant knees.

—Lucia Trent

THE MASTER'S FIAT

Forgive the dulness of our ears, good Lord,
to Thee and history deaf. The race for arms
whirls unremitting — far from thy design
for men. Deliver us from crucifying.
Raise above fission's roar and war's alarms
Thy still small voice: They still who take the sword
shall perish by it.

—John F. Davidson

QUAKER MEETING

The parlor is old and plain,
curtains a faded blue,
rugs worn bare in places.
A dozen Friends gathered in silent worship
sit with serious faces
bowed down, concerned
with higher things . . .
Outside a woodthrush sings. Only then
eyes lift to look away through open windows
to the hill, creviced with gray
rocks, rising above a quiet lake.
Sun shines on rows of maple trees,
on pink and white laurel in bloom.
No one has spoken, yet through these
revelations the Inner Light
is present in this room.

—Charlotte B. Wells

To The Editor . . .

The American public is being subjected to "education" by the Army to accept gas and germ warfare as legitimate means of defense. How short is memory! Only a few years ago when the Chinese Communists accused us of using germ warfare in the Korean war there was an outcry of indignation through the entire country. The very idea that we would spread disease was deemed incompatible with American ideals. And yet the Army Chemical Corps is stockpiling flies infected with plague, cholera, dysentry and many other germs and toxins.

The Peace and Service Committee of the New York Meeting rejects the idea of gas and germ warfare on both religious and practical grounds. The Golden Rule which is commonly accepted as the basis for our national morality requires that we refrain from producing such atrocity even if the contention is true that the Russians propose germ warfare.

Will America allow itself to be driven into fear or will it assume moral leadership in a sick world?

—Frank Kaiser, New York, N.Y.

To the Editor:

I thought of writing you how we missed the Sunday School lesson comments . . . I believe they were discontinued around a year ago. Have you ever thought of resuming them again?

—Wendell S. Clampitt
New Providence, Iowa

To the Editor:

One priceless privilege of Friends is the **right to differ** and still be Friends and friends.

I would like to differ with the Friend whose letter to the editor (April 18) amounted to a condemnation of "one of the largest meetings in the Five Years Meeting, located in a northern city" for allegedly refusing membership to a Negro applicant.

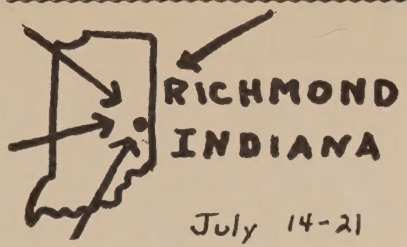
Condemnation seems to me as much out of harmony with Quakerism as racial discrimination. Is it the "Quaker way" to suggest that a group within our Society does not have the "right to use the name Quaker or Friend" because it differs from other Friends in beliefs and practices?

We may not always be satisfied with the way various meetings in our international organization handle their problems and conduct their affairs, but may we deeply respect the right of Friends to differ.

Surely those who have been through the agonies of the perplexing problem in the meeting "under fire" need our encouragement and good will—not our censure and condemnation. Let us commend the good pastor and people of the meeting for their months of diligent and prayerful search for a solution.

—D. Aldean Pitts, Guilford, N.C.

FIVE YEARS MEETING FORECASTS

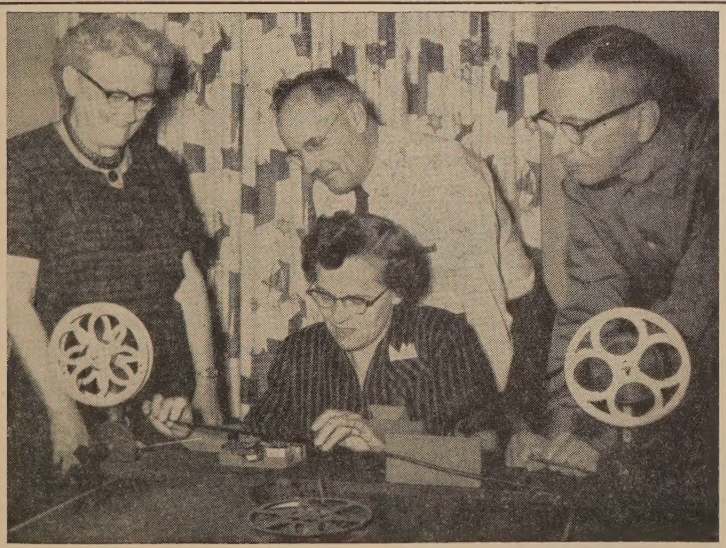


The Sessions:

What Will They Be?

The 1960 sessions of the Five Years Meeting are intended to be inspirational and devotional **in depth.**

We seek this kind of worship experience; Bible study; workshops dealing with live concerns; and important business sessions on issues which will send us forth committed and equipped to be more effective craftsmen in Christ's workshop of life.



Shown here (center) working over some of their reels of movie film are Fred and Inez Reeve, on furlough from Kenya, East Africa, where he is Secretary of Friends Africa Mission. Planning to be in the U.S. until late summer, the Reeves have rented an apartment in Richmond, Indiana at 410 College Ave. They will participate in the Five Years Meeting sessions in July. Mildred White (left) and George Scherer (right) of the Mission Board are shown with them.

CORRECTION:

The final sentence of Marshall Sutton's meditation which appeared in the April 18th issue of The American Friend should have read:

"While we are very conscious of the flight away from the true ground of all existence in many of our Meetings, and even of a sinking into bottomlessness, passion for the holy Other and a real encounter with each other in a truly gathered Meeting is too frequent an event, even today, to be written off as an illusion."

COMING EVENTS

June 8-12 — Nebraska Yearly Meeting, Central City, Nebraska.

June 12-18 — A.F.S.C. High School World Affairs Camp, Camp Clements, Richmond, Indiana.

June 21-26 — New England Yearly Meeting, Bowdoin College, Brunswick, Maine.

Friendly Life - - - Far and Near

ALBERT S. BIGELOW, Friend and pacifist of Cos Cob, Connecticut, who was skipper of the ketch "The Golden Rule" which in 1958 sailed into the Eniwetok testing area, was the speaker for young Friends of the Richmond, Ind. area on April 15th. Initiated by the Youth Department of West Richmond Meeting, of which Kenneth Nagle is director, and the A.F.S.C., Albert Bigelow spoke to some 50 young people from Clear Creek, First Friends, West Richmond, New Castle, and Muncie, Ind., and West Milton and Sabina, Ohio. Bob Eddy, Peace Secretary of the Dayton Regional A.F.S.C., introduced Albert Bigelow.

* * *

SYDNEY D. BAILEY, a correspondent for the British press now serving on the Quaker Program at the United Nations, is author of a United Nations study on the principles of religious freedom. International attention which is now being focused on the problems of believers and nonbelievers is set forth in "Religious Freedom and the U.N.," published in its entirety in the April 27th **Christian Century.**

* * *

DAVID CASTLE, minister of First Friends, Richmond, Ind., recently attended a two-weeks Church Leadership Laboratory held at Green Bay, Wisconsin, and sponsored by the National Council of Churches. Purpose of the laboratory school was for participants to learn new skills in group dynamics.

* * *

"THE UGLY TOAD," an original puppet play written by Francis D. Hole of the Madison, Wisconsin, Friends Meeting, was first presented on April 23, to raise money for the Jane Addams Centennial Fund, Women's International League for Peace and Freedom. This play (30 minute length) which was awarded first prize in a national contest, tells of the career of the Ugly Toad, from marsh to throne, in which he discovers and eliminates the causes of a war.

For sale at $10 is the script; for rent at $10 are nearly a dozen remarkable puppets made especially for the play, available from the Madison Branch, W.I.L., 619 Riverside Dr., Madison 4, Wisconsin. All proceeds go to the Jane Addams Centennial Fund.

SOME 100 FRIENDS of Iowa Yearly Meeting (Conservative) and meetings of the Missouri Valley Conference attended their third annual Mid-Year Meeting April 8-10, near Madrid, Ia. Adults as well as children could enjoy the early spring, situated as their camp was on the high hills overlooking the Des Moines River Valley.

On Friday evening Norman Whitney, peace secretary of the A.F.S.C., discussed the potential for peace in our present world; on the following evening he spoke of his personal experience which led him to an understanding and embracing of the Quaker faith. One special interest group considered the education and training of children. Another group considered the best ways of widely distributing an A.F.S.C. disarmament pamphlet prior to the Summit Meeting. Also Sara Berquist gave her impressions of English Friends' activities.

* * *

MEMBERS OF THE CHARLOTTE, N. C. Friends Fellowship recently issued a statement supporting and stressing the significance of the current Negro student protests against segregated eating facilities in some Southern stores, believing that local attitudes in these situations may be instrumental in effecting changes in local customs. Protests were sent to each store manager and to local newspapers.

The statement gave a brief interpretation of Gandhi's freedom movement with its techniques of passive resistance and Satyagraha, emphasizing that final British recognition of the movement redeemed much for both countries involved. They obesrved that Gandhi's techniques were basically in keeping with Christianity, and called upon Friends "to practice the Christianity which we preach and the Negroes are now using. If we dismiss these protests as mere isolated events and of no importance, history shall overtake us before we know the cause of our own undoing."

Photo by Reid, New Castle, Ind.
Earl and Ethel Prignitz

* * *

FORT DEFIANCE, ARIZ.; Decoy, Ky.; Ypsilanti, Mich.; Orofino, Idaho; Mexico, Spain, and Turkey—strange sounding names and faraway places where young people will serve in A.F.S.C. projects this summer. But the people they will meet, whose lives and friendships and problems they will share, should be familiar to many of us: American Indians; villagers in rural areas the world over; underprivileged children from city tenements; the mentally ill; industrial workers on factory assembly lines; country people and city dwellers from all walks of life, all races, all religions. Some of the basic problems which haunt these people and all humankind will be probed and pondered in direct service projects, world affairs camps, international student seminars, peace caravans. Projects are open to all young people. For more information write:

American Friends Service Com.
20 South 12th Street
Philadelphia 7, Pa.

* * *

EARL AND ETHEL PRIGNITZ were honored by Spiceland, Indiana Friends on March 6th when open house was held to celebrate their 25th anniversary. Earl Prignitz attended William Penn College, Butler University in Indianapolis, and Earlham College. They resided in Buffalo, Iowa for nine years before he entered the Friends ministry.

Earl Prignitz has served Friends at New Sharon, Iowa, Noblesville, and Williamsburg, Ind., and is in his seventh year at Spiceland Meeting.

Their three daughters are Mrs. Monte Goodwin of Cocoa Beach, Fla.; Joan, in nurses' training at Marion County General Hospital,

Indianapolis; and Ruth Ann, a junior at Spiceland High School.

* * *

HOWARD AND MAY TAYLOR are returning from Japan, where they have been at Shimotsuma since 1958. They have traveled by freighter via Suez, having been enroute more than two months. They are due to be at their home in Riverton, New Jersey, by May 20.

* * *

AFTER 29 YEARS with the American Friends Service Committee, Hugh W. Moore has handed over his responsibilities as head of the Finance Department. He will continue to represent the Committee as a fund raiser, but his administrative duties will be taken over by Earle Edwards, associate executive secretary for finance.

During his service with the Committee, Hugh Moore made five trips abroad to visit many AFSC programs. In 1955 he was a member of the Friends group which visited the Soviet Union on a good-will mission on behalf of the AFSC.

* * *

APPROXIMATELY 100 STUDENTS (20 in each camp) of all races and creeds who have completed two years of high school and who will be 16 before August 15, 1960 are eligible for American Friends Service Committee high school work camps in the U.S. this summer.

At Wilmington, Delaware, workcampers will assist in rehabilitation of houses; neighborhood surveys to determine needs and trends; and in the Settlement Day Camp, all in an area of low socio-economic status, widespread unemployment and rapidly deteriorating housing.

At "Delmo Homes" in Southeast Missouri, propects will include remodeling of a small chapel in a Negro church at South Wardell, repairs to houses of needy families, work on the Lilbourn community center, and leading community recreation programs.

At Camp Joy, Morrow, Ohio, workcampers will help in constructing cabins, laying out camp sites, clearing trails, building play areas, and making of camp furniture—all for the interracial, interfaith camp originally organized for children from underprivileged areas served by Cincinnati's Findlay Street Neighborhood House and West Cincinnati's Saint Barnabas Church.

Young people at Camp Cornplanter, Warren, Pa., will help rehabilitate existing camp buildings and recreational equipment. In addition there may be opportunity for recreational leadership with these mentally retarded children, though a full professional camp staff carries the responsibility for this work.

At Lame Deer, Montana, on the Northern Cheyenne Indian Reservation, the main project will be construction of a 50′ x 100′ quonsettype steel building to provide a workshop, meeting and recreation center for the community.

A team of at least four adults, including a married couple as directors, a dietitian, and counselor, will staff each camp. Cost is $150; time, June 24 to August 12. For information address the A.F.S.C. at 20 S. 12th St., Philadelphia, Pa., or at your nearest Regional AFSC office.

Friendly Fellowship

New Bedford, Mass. — On April 24th, the Sandwich Quarterly Meeting of Friends gathered at the Spring Street Meeting House, New Bedford, Mass., for a second well-attended and active discussion on "The Quaker Approach to Man's Relationship to God and Man."

Professor Moses Bailey, on sabbatical leave from Hartford Seminary, was the leader; Ernest H. Weed, pastor at Allen's Neck Meeting, Dartmouth, was the convenor; and Hinson V. Howlett, was the host pastor.

* * *

Rockville, Ind. — On Easter Sunday morning, and on the two preceding days, William J. Reagan met with Coloma Friends, giving three talks on "Beliefs that Matter." Will and Florence Reagan were greeted with warm interest by Coloma Friends, where Valentine Krumm is the minister.

* * *

Indianapolis, Ind. — Friends of the Irvington Meeting's Peace and Service Committee are sponsoring a joint meeting with a representative from the Negro Baptist Church in Irvington on the first Sunday evening of each month. Their first project was a joint effort to supply volunteer personnel to help at the Guardians Home.

* * *

Carthage, Ind. — Members of the Walnut Ridge Friends Church, with their pastor Lewis H. May, recently saw the African pictures presented by Wilbur Beeson. After learning of the needs for the Hospital in Africa, the pastor presented his concern to the membership.

Letters were sent to all members and attenders with a small plastic bag enclosed. Each person was asked to place one piece of silver each day in the sack for 30 days. Many persons responded, and when the thirty pieces of silver were presented on Easter morning, some $89 had been given. Friends gave thanks to God for such a splendid response.

* * *

Winston-Salem, N.C. — Fran Warren, visiting representative of the Young Friends Committee of North America, was guest speaker at New Garden Young People's Quarterly Meeting when it met at Winston-Salem on April 23rd. A member of Wilmington Yearly Meeting, Fran Warren has been travelling among Friends young people the country over, sponsored by the Y.F.C.N.A. and the Friends World Committee.

* * *

Westfield, Ind. — Easter Sunrise services were held under the leadership of Ludovic Hill, assisted by Robert Dennis and Ardith Stands, who read from the 24th chapter of Luke's Gospel. Special music was brought by Priscilla Bowman of Hagerstown. Calvin Lassiter brought a short message to the 56 persons present.

A large group was served at the Easter breakfast prepared by Ann Furnas, Velva Lassiter, Gertrude Moore, Norma Barker and Doris Dennis. Tables had been beautifully decorated by Mary Gunn and Barbara Allen. Young Friends participated in Youth Services at another church, returning to join with adults in the Easter breakfast.

Sunday School attendance was 174, with many visitors present. A yet larger group attended the meeting for worship, with the minister, Blaine Stands bringing the message.

* * *

Muscatine, Iowa — This meeting's **Stewardship Committee** has presented a playlet and done visitation work. The **Christian Education Committee** reports showing five film strips and holding a poster contest. Plans have been announced for Vacation Bible School.

Speakers in behalf of William Penn College who have come to Muscatine Friends include Mary Ann Bierman and Richard Marten, students, and Walter Grossklaus, member of the Penn College Board.

The **Peace and Service Committee** brought Clifford Wolfe, pastor at West Branch, who spoke on temperance; also Iowa State Representative David Stanley, whose topic was "Race Relations."

Family Night Dinners have been well-attended, with missionary and educational films being shown, and Monthly Meeting being held afterwards.

* * *

Toronto, Canada—World Refugee Year efforts have received $350, as a result of the Baking and Treasure sale by Toronto Friends last February. Initiated and planned by Pearl Jones and Lies Smit, it became a total meeting effort. Added to other contributions, Toronto Monthly Meeting has given $1500 recently to refugee work.

* * *

Portland, Maine—"The Peace and Social Concerns Committee of Oak Street Meeting, Portland, has written congressmen, ministers, school superintendents, P.T.A. groups and others, voicing protest against objectionable T.V. and radio shows and urging action to bring about better programs."

—N.E. Friend

CORRECTION

Due to lack of space, the article by Victor Paschkis, "That We Fail Not Man Nor Thee," (Feb. 22) was cut to less than half its original length. The shortened version was not shown to the author, who feels that the printed text failed in a number of points to convey his ideas. In the space allotted to him he wishes to clarify the major points.

1) "It is perhaps characteristic of the difficulty of the peace testimony, that while reporting on the race problem I could refer to personal experiences . . . the report on the peace testimony seems impersonal."

2) "Press, radio and television do not give us enough information. Usually they present government views without attempting to give facts on which we could base our own moral and rational decisions."

3) If we fail to draw conclusions based on our Christian beliefs and act to implement these conclusions, the accusation will stand against us: "Because we did not act, they had to die," (the 'they' probably including ourselves in an atomic war.)

4) We cannot extricate ourselves entirely from the war preparations of our country, spoken of as "defense effort." But each one of us must ask himself continuously if his degree of involvement entails a share of guilt acceptable to him.

5) Under the heading, "Spreading the Truth," the problem can be stated in general terms. "Once one comes to the decision that a certain job . . . is incompatable with one's conscience, one is confronted with the choice of leaving quietly or stating the cause of resignation." Also in this context one must ask, "Can a Friend to whom the query about liquor is vital, work for the liquor industry?"

BIRTHS

Amole—To Robert and Betty Long Amole in Xenia, Ohio, on Dec. 26, 1959, a son, John Charles.

* * *

Cowgill — To Joseph and Ruth Ross Cowgill of Hillsboro, Ohio, on April 9, a daughter, Rhonda Joan.

* * *

Dabe—To Herbert and Edna Johnson Dabe in Xenia, Ohio, on Jan. 14, a son, Timothy Eugene.

* * *

Nelson—To Larry and Judi Whitney Nelson in Texas, on March 8, a daughter, Elizabeth Helen.

* * *

Rees — To Gerald and Hannah Rees of Scotland, Connecticut, on April 22, a daughter, Deborah Sue.

* * *

Ver Steegh—To Donald and Mary Ver Steegh of Center Meeting, Newton, Ia., on April 14, a son, Gary Paul.

DEATHS

Murdock — Hattie Mae Murdock, member of Center Meeting, Newton, Iowa, on April 4. She had served as Clerk of the meeting for three years, on many committees, giving leadership in music and sponsoring the young people's work, always being dedicated to the Lord's work.

She received her education from Newton, Iowa, School; Drake University at Des Moines; John Fletcher College; and Penn College, Oskaloosa, Iowa. She had taught school in Jasper, Mahaska, and Marshall Counties.

With her husband she transferred her membership 12 years ago from the Methodist Church to Center Friends Meeting, where Nelson D. Murdock is minister.

Surviving besides her husband, Nelson Murdock, are two daughters, Carol Garrett, Eureka, Calif., and Maxine Halbloom, Gilman, Iowa; one son, Nelson Jr. of Queensland, Australia; eight grandchildren and three great-grandchildren.

* * *

Schiek—Anna Schiek, member of the West Milton, Ohio, Friends Church, on Feb. 21, age 82. Daughter of the late Moses and Elizabeth Isenbarger Blackburn, she was born in Darke County, Nov. 4, 1877. She was preceded in death by her husband, J. A. Schiek, who died in 1950.

Surviving are two daughters, Mrs. J. D. Bocock of West Milton and Mrs. Vernon Enyeart of Portland, Ore.; one brother, Harvey Blackburn of Dayton; two grandchildren and six great-grandchildren.

Services were held at the Miller Funeral Home, with burial in Riverside Cemetery, Valentine Krumm of Rockville, Ind. and Lawrence Barker of West Milton Friends, ministers.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. R. Ernest Lamb, interim pastor. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St., (35 miles northeast of San Diego). "The Valley of the Sun." No smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 81J.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Paul Miller, Minister, MIller 2-3774.

Whitter, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., R. Jackson Gauldin, Clerk; Harold Walker, Minister. Phone 43-467.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St., Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), Firstday, 11 a.m.

Jacksonville, Florida—Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting and Iglesia Los Amigos, 3235 NW 10th Avenue — Meeting for Worship in English, 9:00 a.m.; Sunday School, 10:00 a.m.; Meeting for Worship in Spanish, 11:00 a.m. Earl W. Redding, pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia—Meeting for Worship and First-day School at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodland 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meeting for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 S. Mitchell, EDison 6-5209.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H.A. 5-2621; after 6:00 p.m. G.R. 6-7776. All Friends welcome.

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton). Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m. Midweek Cottage Prayer Service, 7:00 p.m. Edward Armstrong, Minister.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for worship at 11:00 a.m. J. Worrell Kirk, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. LI 6-0422.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLifford 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister.

Richmond, Ind. — West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Sharpsville, Indiana—Mt. Lebanon Friends Meeting - 8 miles south of Kokomo on Route

EARLHAM SUMMER COURSES
In BIBLE and QUAKERISM

JUNE 7-27 — NEW TESTAMENT LIFE AND THOUGHT

Three Weeks of Full-time Study — 3 semester hours, 8:00 - 9:45 a.m.
Monday, Tuesday, Wednesday, Thursday, Friday.

An intensive introductory survey course covering the history, literature and religious thought of the New Testament.

Lectures, class discussions, assigned readings in the English Bible, mastery of an introductory New Testament text, and two assigned books on the New Testament requiring written book reviews.

Instructor: DR. WILMER A. COOPER, Associate Professor, Department of Religion, Earlham College.

JUNE 28 - JULY 12 — THE QUAKER MOVEMENT IN HISTORY

Two Weeks Course of Full-time Study — 2 semester hours credit.
10:15 - 12:00 noon, Monday, Tuesday, Wednesday, Thursday, Friday.

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Instructor: DR. ARTHUR O. ROBERTS, Professor of Philosophy and Religion, George Fox College, Newberg, Oregon.

These courses may be taken for college undergraduate credit, or they may be audited for non-credit. Friends preparing for pastoral or other types of Quaker leadership can apply to have the cost underwritten by special scholarship assistance. For further information about registration and costs, write Wilmer A. Cooper, Earlham College, Richmond, Indiana.

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Spiceland, Ind.—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9875 (Res.), WA 6-6159 (Church).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328 or CI 2-6958.

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor

Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-8155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00

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For further information write:

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101 Quaker Hill Drive Richmond, Indiana

and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 9-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C.—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, O.—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones JEfferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, Goldie Mae Wright, Holland, Va., RR 2. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

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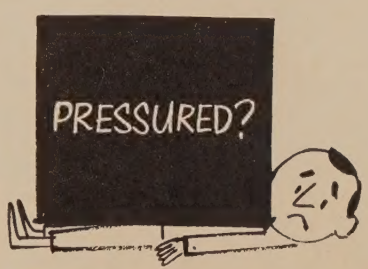

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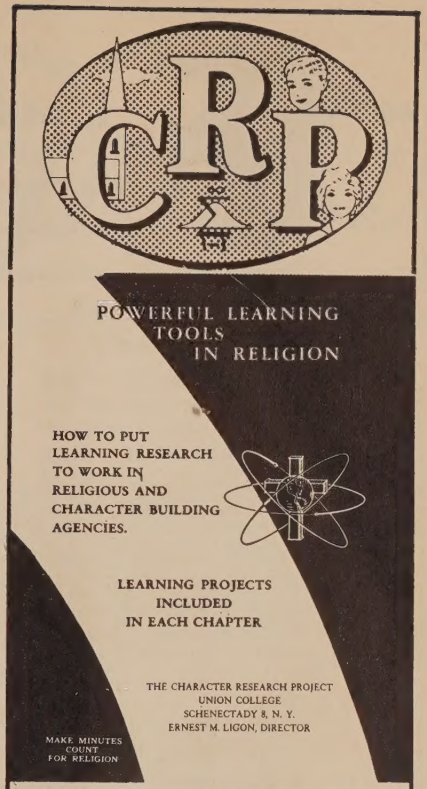
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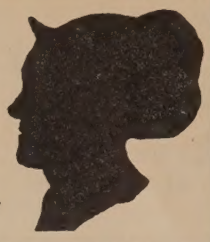

New York's 20th Street Meeting Anniversary

In 1859, when Gramercy Park was still quite new and as yet was the "suburban development" established by Samuel B. Ruggles in 1831, those important citizens who had already established individual homes around the private park, after long cogitation welcomed into their exclusive purlieu a Friends Meeting House, occupying four of the original 66 lots around this square. The congregation of this, the Twentieth Street Meeting, at 144 Gramercy Park (formerly lots 27 through 30) on this past December 4th observed the 100th anniversary of the building's opening.

The New York Meeting of the Society of Friends established a first separate Meeting House in Henry Street in 1828; in 1840 built a large building on Orchard Street. When the uptown surge that has always characterized New York, together with other considerations, brought prospect of another removal, one David Sands put up the money to purchase four lots then available on Gramercy Park. Sale of the Orchard Street building yielded $30,000 more toward the new location. The final cost of the new Meeting House, including land, was about $50,000—a mere bagatelle now—but then quite a considerable sum.

Park Trustees Cooperated

"Special ruling was also needed for the placing of the building on the land," relates Dr. Peter Donchian of 135 East 54th Street — a college professor and a Friend — who recently went carefully through old records to obtain material for an anniversary talk on those early days on Gramercy Park.

The building had an architect, John Kellum, and a very careful and intelligent building committee headed by John H. Ferris. Daniel Cromwell, a carpenter, and Joseph Hillyard, a mason, put heart and soul into the superb construction.

The committee decided upon Dorchester olive stone, which, they noted, showed by its still-existing glacial abrasions that it would not deteriorate. There was considerable discussion about the windows; and finally it was decided, in the interest of a more church-like appearance for the building, to use an elongated type rather than the square openings frequent then in many public structures. These stately windows so thoughtfully chosen undoubtedly give to the building much of its distinction. (Of course the expense of getting them washed today is a problem never anticipated then!) Walls are almost two feet thick, making the Meeting House easier to heat in winter, and giving it a sort of built-in air conditioning in summer.

"Neat and Chaste"

Stated the minutes of the building committee:

"In getting up these plans, great care has been taken to endeavor to produce such a one that every person who shall see the house after it is erected will say this is exactly suited for a Friends Meeting, entirely plain, neat and chaste, of good proportions, but avoiding all useless ornament, so much so as not to wound the feelings of the most sensitive among us."

Except for fresh painting at needed intervals, the interior of the Meeting Room has remained unchanged through the years.

Many facts of interest to Friends were brought out at the series of events which observed the building's 100th anniversary.

Excerpts from the original story, published with the kind permission of the "Gramercy Graphic," New York City.

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